23.

ARTICLES

To be enquired of

Within the DIOCESE *of*

LINCOLN,

In the generall and trienniall Visitation of the right reverend Father in God,

IOHN

By Gods providence, Lord Bishop of *Lincoln*, to be held in the yeer of our Lord God, 1641.

Printed by M. F. 1641

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Concerning the Church, the Utenſils and ornaments thereof.

1. IN primis, whether you have in your ſeverall Churches and Chappels, the whole Bible of the largeſt volume, and the Book of Common Prayer, both fairly and ſubſtantially bound, the book of Homilies, a Font of ſtone ſet up in the ancient uſuall place, a convevenient and decent Communion-table, with a Carpet of ſilk, or ſome other decent ſtuffe, continually laid upon the ſame at time of Divine Service, and a faire linnen cloth thereon at the time of the receiving of the holy Communion? And whether is the ſame Table placed in ſuch convenient ſort within the Chancell or Church, as that the Miniſter may be beſt heard in his prayer and adminiſtration; and that the greateſt number may communicate; Doth your ſaid Communion table ſtand in the ancient place where it ought to do, or where it hath done for the greateſt part of theſe ſixtie yeeres laſt paſt, or hath it been removed to the Eaſt end, and placed Altarwiſe, and by whom, and whoſe authority hath it been ſo placed: And whether are the ten Commandements ſet upon the Eaſt end of your Church or Chappel where the people may beſt ſee and read them, and other ſentences of holy Scripture written on the walls likewiſe for that purpoſe.

2 *Item*, whether have you afternoone Sermons in your ſeverall Pariſhes turned into Catechizing, and an expoſition of the ſame Catechiſme and the heads thereof, and according to the forme preſcribed in the Book of Common Prayer, and otherwiſe, and whether doth every Vicar, Parſon, and Curate read Divine Service according

to the Liturgie printed by Authoritie?

3 *Item*, whether have you in your ſaid Church or Chappell, a convenient ſeat for your Miniſter to reade Service in, together with a comely Pulpit ſet up in a convenient place, with a decent cloth or cuſhion for the ſame, a comely large Surplice, a fair Communion-cup, with a cover of ſilver, a Flagon of ſilver, tin, or pewter, to put the wine in, whereby it may be ſet upon the Communion-table. at the time of the bleſſing thereof, with all other things and ornaments neceſſary for the celebration of divine Service, and adminiſtration of the Sacraments. And whether have you a ſtrong cheſt for almes for the poor, with three lockes and keyes, and another cheſt for keeping the books and ornaments of the Church, and the Regiſter-booke in parchment for Chriſtnings, Weddings, and Burials, according to the former cuſtome and practiſe?

4 Is your Church or Chappell decently paved, and is your Church-yard well and orderly kept without abuſe; Are the bones of the dead decently interred, or laid up in ſome fit place, as beſeemeth Chriſtians: And is the whole conſecrated ground kept free from Swine and all other naſtineſſe, as becommeth the place ſo dedicated for praying, preaching, and the ſervice of God?

Concerning the Clergie.

WHether doth your Parſon, Vicar, or Curate diſtinctly and reverently ſay Divine Service upon Sundayes and Holidayes, and other dayes appointed to be obſerved by the Booke of Common Prayer, as Wedneſdayes, and Fridayes, and the Eves of every Sunday and Holiday, at fit and uſuall times: And doth hee duly obſerve the Orders, Rites, and Ceremonies preſcribed

bed in the said Book of Common prayer, as well in reading publike prayers and the Letany, as also in administring the Sacraments, solemnization of Matrimony, visiting the Sick, burying the Dead, Churching of Women, and all other Rites and Offices of the Church, in such manner and forme as in the said Book of Common prayer hee is enjoyned, without any omission or addition?

2 Doth your Minister bid Holidayes and Fastingdayes, as by the book of Common prayer is appointed; And doth he give warning before-hand to the parishioners for the receiving of the holy Communion; and whether doth he administer the holy Communion reverently, as becommeth so high a mystery, and so often, and at such times, as that every parishoner may receive the same at the least thrice in every yeer, whereof once at Easter, as by the Book of Common prayer is appointed: And doth your Minister use the words of Institution according to the Book? And doth he deliver the Bread and Wine to every Communicant severally, and kneeling: Whether hath he admitted to the holy Communion any declared notorious offender, or put any from the Communion, who are not publikely knowne to be infamous for some notorious crime; Doth hee use the signe of the Crosse in Baptisme?

3 Whether hath your Minister married any without a Ring, or without banes published three severall Sundayes or Holidayes, in time of Divine Service, in the severall Churches or Chappels of their severall abode, according to the book of Common prayer?

4 Doth he refuse to bury any which ought ought to be interred in christian buriall, or defer the same longer then hee should: or bury any in Christian buriall, which by the Constitutions of the Church of *England*,

or Lawes of the Land, ought not to be so interred.

5 Do you know of any Parson, Vicar, or Curate, that hath introduced any offensive Rites or Ceremonies into the Church, not established by the Lawes of the Land; as namely, that make three Courtesies towards the Communion-Table, that call the said Table an Altar, that enjoyne the people at their comming into the Church to bow toward the East, or towards the Communion-table, that call upon them to stand up at the *Te Deum*, *Benedictus*, *Magnificat*, the *Gloria Patri*, or at other times then at the Creed and the Gospel, that refuse to give the Communion to any that will not come up and receive it at the Rails, that never pray before their Sermons, but bid the people pray, or use any other new and voluntary Rite or ceremonie not warranted by Law: You are to present them by vertue of your offices and places.

6 Is your Minister a Preacher allowed; If yea, then by whom; If not, whether doth he procure some who are lawfully licensed, to preach monthly among you at least, and what doth he allow unto him.

7 Doth your Minister (being licensed) preach usually either in his owne Cure, or in some other Church or Chappel neer adjoyning where no Preacher is; and how often hath he been negligent in that behalfe.

8 Is your Minister continually resident upon his Benefice? or how long time hath he been absent, and in case he be licensed to be absent, whether doth he cause his Cure to be sufficiently supplyed with a preaching Minister; Or in case he hath another Benefice, whether doth he supply his absence by a Curate sufficiently licensed to preach in that Cure where he himself is not resident; Or otherwise in case the smalnesse of the living cannot finde a preaching Minister, doth hee preach at both his Benefices usually; And if he be most-while absent, what order doth he take

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for hospitality or relief of the poor: declare it particularly. And whether doth he give the fourtieth part of the profits of his Benefice to the poore, during his absence: or what provision doth he make otherwise for them.

9 Doth your Minister or Curate serve any more Cures then one: If yea, then what other Cure doth he serve, and how far are they distant.

10 Doth your Minister or Curate every Sunday and Holiday, before Evening Prayer, for half an hour or more examine and instruct the youth and ignorant persons of his Parish, in the ten Commandements, Articles of the Belief, and in the Lords Prayer, and the Sacraments, according as it is prescribed in the Catechisme set forth in the Booke of Common Prayer: And doth he expound and shew forth the meaning and sense of the said Catechisme: And if hee doe not, where is the fault, either in the parents and maisters of the children, or in the Curate neglecting his durie: And is he carefull to render all such youth of his Parish as have been well instructed in their Catechisme, to be confirmed by the Bishop in his Visitation, or at any other convenient time, as is appointed by the book aforesaid: And you are to warn the Ministers to prepare them against this present visitation.

11 Doth your Minister endeavour and labour diligently to reclaim the Popish Recusants in his parish from their errours (if there be any such abiding in your parish:) Or whether is your Parson, Vicar, or Curate, over-conversant with, or a favourer of Recusants, whereby he is suspected not to be sincere in Religion.

12 Hath your Minister taken upon him to appoint any publike or private fasts, propheses, or exercises, not approved by Law, or publike Authority; Or hath he used to meet in any private house or place with any person or persons, there to consult how to impeach or deprave the

book

book of Common prayer, or the doctrine or discipline of the Church of England? If yea, then you shall present them all.

13 Is your Minister noted or defamed to have obtained his benefice or his Orders by simony, or any other way defamed to be a simoniacall person, or any way noted to be a schismaticke, or schismatically affected, or reputed to be an incontinent person; Or doth hee table or lodge any such in his house: Or is he a frequenter of Taverns, Innes, or Ale-houses, or any place suspected for ill rule: Or is he a common drunkard, a common gamester or player at dice, a swearer, or one that applyeth not himselfe to his study, or is otherwise offensive and scandalous to his Function and ministery: especially is he one that useth uncharitably to curse, scandal and revile his owne parishioners, in his heats and choler: If yea, then present it.

14 Do you know any minister that doth perform, or any other person that doth heare Divine service otherwise performed then as it is now appointed by the Acts of parliament of this realme: And doe you know of any that hath or doth disturb that wholsome Order so appointed by the Law to be observed in Divine service: If you doe, you must present their names.

15 Do you know of any persons that deny Archbishops, priests, and deacons, consecrated according to the Order prescribed by the statute, to be rightly, orderly and lawfully consecrated and ordered: If you doe, you are to present their names.

16 When any person hath been dangerously sicke in your parish, hath your minister neglected to visit him: and when any have been parting out of this life, hath hee omitted to do his last duty in that behalf, being sent for and desired:

17 Doth your minister, Curate, or Lecturer, in his or their

their Sermons deliver such doctrine as tends to obedience, and the edifying of their auditory in faith, religion, and good life, without intermedling with particular matters of State, not fit to be handled in the Pulpit, but to be discussed by the wisdome of his Majesty and his Councel? And if you finde any faultie herein, you shall present them. Or doth he spend most of the houre in points of controversie, and new start-up questions of Arminianisme, debarred by the Kings authoritie from the Pulpit?

18 Whether doth your Minister misbehave himself in preaching or praying, so that the congregation are offended thereat? And whether doth he teach publikely opposite doctrine against the Articles and Homilies prescribed by Law in the Church of England? Doth he preach and maintaine, or palliate with distinctions and limitations, any points of Popery? Declare the points as neere as you can. Or doth he make any personall invectives in the pulpit, to the offence of particular men, and the scandall of the Parish?

19 Whether hath the forme of Communion against impenitent sinners, been read in your Church to the people, according to the book of Common Prayer?

Concerning Schoolmasters.

1. DOth any in your Parish openly or privately take upon him to teach Schoole without license of the Ordinary? And is he conformable to the Religion now established? And doth hee bring his Schollers to the Church to heare Divine Service and Sermons? And doth he instruct his scholars in the grounds of the Religion now established in this Church of England? and is he carefull and diligent to benefit his scholars in learning?

2 Doth your schoolmaster teach and instruct his youth in the Catechisme or grounds of Religion? and doth he

instruct them in any other Grammer, Accidence, or any other Catechisme then is allowed by publike Authority? and what Grammar, Accidence, or Catechisme is it that he so teacheth?

Parish-Clerks and Sextons.

HAve you a fit Parish-Clerk, aged twenty yeers at the least, of honest conversation, able to read and write? Whether are his and the Sextons wages paid without fraud, according to the ancient custome of your parish? if not, then by whom are they so defrauded and denied?

2 Doth your Clerk or Sexton keep the Church clean, the doors locked at fit times? Is any thing lost or spoiled in the Church through his default? Are the Communion-table, Font, Books, and other ornaments of the Church kept fair and clean? Doth he suffer any unseasonable ringing, or any profane exercise in your Church? or doth he (when any is weak and assured to him to be passing out of this life) neglect to toll a bell, to give notice thereof to all devout Christians?

Concerning the Parishioners.

VVHether do any of your Parishioners, being sixteen yeers of age or upwards, or others lodging or commonly resorting to any house within your Parish, wilfully absent themselves from your Parish-Church, upon Sundayes and Holidayes, at Morning and Evening prayers; or who come late to Church, and depart from Church before Service be done upon the said dayes; or who do not reverently behave themselves during the time of Divine service, devoutly kneeling when the generall Confession of sins, the Letany, the ten Commandements, and all prayers and Collects are read? Whether doe any of your parish, being of sixteen yeers of age or upwards,

not

not receive the holy Communion in your Church thrice every yeer, whereof once at Easter? And whether doe not they devoutly kneel at the receiving thereof, as by Law they are bound.

2 Whether do any of your Parishioners, being admonished thereof, not send their children, servants, and apprentices to the Minister, to be Charechised upon such Sundayes and Holidayes as are appointed; or whether do any of them refuse to come, or if they come, refuse to learne those instructions set forth in the Book of Common prayer, together with the sense and meaning of the same, as they are expounded by the Minister?

3 Whether doe any of your parish entertaine within their house any sojourner, common guests, or other persons, who refuse to frequent Divine service, or receive the holy Communion, as aforesaid? present their names, their qualities and conditions.

4 What recusant papists are there in your parish; present their names, qualities, or conditions. Whether keep they any schoolemaster in their house which commeth not to Church to heare Divine service and receive the Communion; what is his name, and how long hath hee taught there, or elsewhere.

5 whether doe any of the said popish recusants, or other schismatickes, labour to seduce and withdraw others from the Religion now established; or instruct their Families or Children in popish religion; or refuse to entertaine any, especially in place of greatest service or trust, but such as concurre with them in their opinions.

6 How long have the said popish Recusants abstained from Divine service, or from the Communion, as aforesaid?

7 Is there any in you parish that retain, sell, utter, or

disperse any Popish books or writings, or other books, libraries, or writings of any sectaries, touching the Religion state, or government Ecclesiastical of this Kingdome of England, or keep any Monuments of superstition uncancelled or undefaced?

8 Whether have you any in your Parish, which heretofore being Popish Reculants, or sectaries, have since reformed themselves, and come to Church to heare divine Service, and receive the Sacraments? If yea, then who are they? and how long since have they so reformed theselvs? and whether remain they stil and abide in that conformity?

9 Is ther any in your parish that refuse to have their children baptized, or themselvs to receive the Communion, at the hands of your Minister, taking exception against him? and what causes or exceptions do they alledge? Or have any married wives refused to come to Church according to the book of Common prayer, to give God thanks after their child birth for their safe deliverance? And whether do any of or in your parish refuse to have their children baptized in your parish-Church according to the form prescribed in the Book of Common Prayer?

10 Are all the steps raised up in the Chancell towards the Altar (as they call it) within these fifteen yeeres last past levelled? or whose fault is it they are not so? Are all Crucifixes and scandalous pictures of any the persons of the Trinity abolished in your Churches? Are the Images of the Virgin *Mary* introduced within these twentie yeeres likewise abolished or not? You are herein to declare the truth.

11 Whether do any not being in Orders execute anie priestly or ministeriall office in your Church, Chappel, or Church-yard? and what be their names? and what Licences have they so to do, and from whom?

12 Hath any person in your parish quarrell'd, or stricken

or

or used any violence to your Minister, or stricken, or quarrelled with any other person within your Church or Church-yard, or demeaned himselfe disorderly in the Church, by filthy or profane talk, or any other base or immodest behaviour, or disturbed the Minister in time of Divine Service or Sermon, or libelled, or spoken slanderous words against your Minister, to the hindall of his vocation, or defamed any of his Neighbors, touching any crime of Ecclesiasticall cognisance?

13. Whether doth any person in your Parish exercise any trade or labour, buy or sell, or keep open shops or warehouses upon any Sunday or Holiday, by themselves, their servants or apprentises, or have otherwise profaned the said dayes, contrary to the Orders of the Church of *England*? And whether be there any Inne-keepers, Ale-house keepers, Victuallers or other persons, that permit any persons in their houses to eat, drink, or play, during the time of Divine Service or Sermon, in the forenoon or afternoone upon those dayes?

14. Whether is the fifth day of November kept holy, and thanksgiving made to God for his Majesties and this States happy deliverance, according to the Ordinance in that behalfe?

15. Whether do any of your Parish (otherwise then fathers and mothers in their own families) hold or frequent any conventicles or private congregations, or make or maintain any Constitutions, agreed upon in any such assemblies? Or be there any that do write, or publikely or privately speake against the book of Common prayer, or any thing therein contained, or against any of the Articles of Religion agreed upon *Anno* 1562. or against the Kings Supremacie, or of Allegeance, as pretending the same to be unlawfull, and not warrantable by the Word of God; or against any the Rites or Ceremonies of

Church of England now established; or against the government of the Church of England under the Kings most Excellent Majesty, by Bishops, affirming that the same is repugnant to the Word of God, and that the said Ecclesiasticall Officers are not lawfully ordained? Or whether be there any Authors, Maintainers, or Favourers of Heresie or Schisme, or that be suspected to be Anabaptists, Libertines, Brownists, of the Family of Love, or of any other Heresie or Schisme? Present their names.

16 Whether do any withhold the stock of the Church, or any goods or things given to good and charitable uses?

17 Whether are your Hospitals, Almes-houses, and other such houses and Corporations, founded to good and charitable uses, and the lands, possessions and goods of the same, ordered and disposed of as they should be? And do the Masters, Governours, Fellows, and others of the said houses and Corporations, behave and demean themselves according to the godly Ordinances and statutes of their severall foundations?

18 Whether have any Inne-keepers, Ale-wives, Victualers, or Tiplers, received, harboured, or suffered any person to eat, drink, stay, or play in their houses in time of Common Prayer or Sermon, on Sundayes or holidayes? And what persons were so received, harboured, or suffered? And have they sold forth any drink or victuals at the like time? And have any of your Parish loytered or been gaming abroad at the same time?

19 Whether have any laboured, wrought, or gone to cart on the Sunday or Holiday? and have any artificers, shoemakers, chandlers, mercers, butchers, and the like, set open their shop windowes or doors, or used their trade or any manuall occupation upon any of those dayes, or sold any wares or goods belonging to their trade, in time of prayer [illegible]tion, or homily, upon any Sunday or Holiday? and who were the same that did so?

Physicians, Chirurgians, and Midwives.

HOw many Physicians, Chirurgions, and Midwives have you in your Parish? How long have they used their severall sciences or offices, and by what authority? and how have they demeaned themselves therein? and of what skill are they accounted to be in their profession?

Touching the Churchwardens, and Sidemen.

VVHether you, and the Churchwardens, Questmen, or Sidemen, from time to time, dost and have done your diligence, in not suffering any idle person to abide either in the Churchyard or Churchporch in service or sermon-time, but causing them either to come into the Church to hear divine service, or to depart, and not disturb such as be hearers there. And whether they have, and you do diligently see the parishoners duly resort to the church every Sunday and Holiday, and there remain during divine service and sermon. And whether you, or your predecessours, Church-wardens there, suffer any playes, feasts, drinkings, or any other profane usages, to be kept in your Church, Chappel, or Churchyards; or have suffered to your and their utmost power and endeavour, any person or persons to be tipling or drinking in any Inne or Victualing house in your parish, during the time of Divine service or sermon on sundayes and Holidayes.

2 VVhether doth any man trouble or molest you for doing your duties? or are any of the Ecclesiastical Judges or their surrogates over-easie to receive frivolous complaints against you for doing your duties, and to hold you in long and tedious suits concernin g the same? If so, you must present, and by what Judge, surrogate, Proctour, or Apparitour you have been troubled.

3 Whether is there any Legacie wit-holden, given to the Church or poore people, or to the mending of Highwayes, or otherwise by the Testatours? In whose hands is it, by whom was it given, and by whom is it withholden?

Concerning ecclesiasticall Magistrates and officers.

WHether do you know or have heard of any payment, composition or agreement, to or with any Ecclesiasticall Magistrate, Judge or Officer for winking at or sparing to punish any person for any offence of Ecclesiasticall cognisance, or for suppressing or concealing of any excommunication or any other Ecclesiasticall censure of or against any Recusant, or any other offender in the cases aforesaid? What sum of money or other consideration hath been received or promised, by or to any of them, in that respect, by whom, and with whom?

2 Hath any person within your parish paid or promised any sum of money or other reward, either of late or heretofore, for commutation of penance, for any crime of Ecclesiasticall cognisance? If so, then with whom, when, and for what summe of money? and how hath he the same bin imployed? You are to present these particularly?

3 Are your Ecclesiasticall Judges and their Substitutes Batchelors of the Lawes, or Masters of Arts at the least, learned and practised in the civill and Ecclesiastical Laws, men of good life and fame, zealously affected in Religion, and just, upright and diligent in executing their offices? Have they heard any matter of office privately in their chambers, without their sworn Registers or their deputies presence?

4 Do you know or have you heard, that any ecclesiasticall Judge, officer, or minister hath received or taken any

any extraordinary fees, or other rewards or promises, by any wayes or meanes, directly or indirectly, of any person or persons whatsoever, either for the granting of the administration of the administration of the goods and chattels of those that have died intestate, to one before another; or for allotting of larger portions of the goods and chattels of those that have died intestate, to one more then to another; or for allowing larger and unreasonable accounts, made by Executours or Administratours; or for giving them *Quietus est*, or discharges, without inventory or account, to defraud Creditours, Legataries, or those who are to have portions? And what summes of money do you know, or have you heard, that any Ecclesiasticall Judge or Officer hath taken out of the estate of any, dying intestate, upon pretence to bestow the same in pious uses either of late or heretofore? and how have the same bestowed?

5 Hath any Ecclesiasticall Magistrate, Judge, Officer, or any other exercising Ecclesiasticall jurisdiction within this Dioceſe, or any Advocate, Register, Proctour, Clerks, Apparitours, or minsters belonging to the same Ecclesiasticall Courts, exacted or taken by any wayes or meanes, directly or indirectly, extraordinary or greater fees then are due and accustomed? And whether is there a Table for the rates of all fees set up in their severall Courts and Offices? And whether have they sent or suffered any Processe to go out of the Ecclesiastical Courts, otherwise then by law they ought? Or have they taken upon them the offices of Informers or Promotours to the said Courts, or any other way abused themselves in their places? You are by your Office to present the same:

6 Whether hath any Ecclesiasticall Judge or his Surrogates, without the allowance of the Bishop, lately taken

ken upon them to set up any new Consistories or Courts, and to keep Courts of concurrencie in Peculiars, and other and more places then heretofore hath been accustomed; and to call the people to those concurrent courts unduly without presentments, or other just cause, but only to trouble the countrey, and to get unjust fees to their owne purses? And have they in those new concurrent Courts cited the people into Peculiars, and out of the Iurisdiction, and for matters whereof they were dismissed by their ordinary Judge before, so that they have bin troubled in severall places for one and the same thing, contrary to the Law? And whether are the same late-erected Consistories to the grievance of the people, and by whom have the said new Courts been lately set up, and by what authoritie, and where, and in what places? Declare the same particularly.

Di?

Die mercurii, Sept. 1641.

VPon ſignification this day unto the Houſe, by the Lord Biſhop of Lincoln, *that his Lordſhip was determined between this and the next meeting of Parliament to viſit his Diceſe in his own perſon.*

It is ordered by the Lords in Parliament, That the ſaid Lord Biſhop of Lincoln *ſhall in his ſaid Viſitation take order to put in practiſe two ſeverall Orders of this Houſe, the one dated the 16 of* January 1640. *and the other dated the firſt of March laſt paſt, and hereunto annexed.*

Die Sabbati, 16, Januarii, 1640.

IT is this day ordered by the Lords Spirituall and Temporall in the high Court of Parliament aſſembled, That the divine Service be performed as it is appointed by the Acts of Parliament of this Realme; *And that all ſuch as ſhall diſturb that wholeſome order, ſhall be ſeverely puniſhed according to the Law: And the Parſons, Vicars, and Curates in the ſeverall Pariſhes ſhall forbeare to introduce any rites or Ceremonies that may give offence, otherwiſe then thoſe which are eſtabliſhed by the Lawes of the Land.*

Die Lunæ, 1. Martii, 1640.

IT is this day ordered by the Lords Spirituall and Temporall in the high Court of Parliament aſſembled, That every Lord Biſhop in his ſeverall Dioceſe ſhall give directions and take care that the Communion table in every Church in his Dioceſe doe ſtand decently in the ancient place where it ought to doe by the Law, and as it hath done for the greater part of theſe threeſcore yeeres laſt paſt.

FINIS.

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